



the war cry

No. 4369

TORONTO, AUGUST 17, 1968

Price Ten Cents

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

CANADA will be looking its best at the C.N.E. The Academy Award winning film "A Place to Stand", such a hit at Expo '67, will show us once again (continuous screening) the delights of Ontario: though it won't show the litter that sometimes spoils the beaches around the province's lovely lakes or the effluent that poisons its streams. It is not that kind of exhibition.

Only the best will be on view, whether it be the beasts paraded in the livestock buildings, the gifts displayed in the Shoppers' World or the products seen in the Better Living Centre. The manufacturers and the producers are out to make a good impression—which is what we all like to do.

"That's a good picture of me!" we say as we look over the holiday snapshots, meaning of course, that this charming, cheerful chap is the kind of public image we like to think we project.

Would we be as happy about a candid camera angle taken when we were off guard?

Examine the C.N.E. scene we have put on this page. Imagine you are watching all the people going by. Although we pay to see the exhibits it is odd that so many minutes are spent in looking at the people looking! Listen to the snatches of conversation while they are within earshot. Note their actions. In a few sec-



onds you will learn a great deal. Obviously a large number have been dumping their garbage around this quarter. Unwittingly they have given an exhibition of themselves, as do we all.

It's a devastating thought.

Some people are skilful at this public image business. They can put on a good show most of the time—but never all the time. The real person underneath is bound to stick out on occasion.

We sometimes call this type of person Pharisaical. The word comes from the Pharisees, a sect of whom much is written in the Gospels. To be fair, there were some good men among them, but too many put on a religious air in an age when piety commanded great respect. But in this context it is just as Pharisaical to palm yourself as "a regular guy" or "one of the boys" when you know very well that you are really a low-down heel.

A man can never begin to be really good unless he is honest about himself and admits that he has too much badness spoiling the fine fellow he'd like to be. Unfortunately many honest sinners are almost proud to be so. It makes them no different from anybody else — keeping down with the Joneses, so to speak. In this they are really

exhibiting their difference. What can be done for a man who shows all the symptoms of a fatal, contagious disease and doesn't care what it is doing to him and those around him?

Nothing, without God.

If that man will face up to his condition, realize how much his sinfulness is adding to the sum of human misery, as well as keeping him from contributing as much to life as he was meant to give; if he is prepared to forsake his self-centred living and let God's love and power into his life; then it is that love and power which will be seen in what he says and what he does. He will be a credit to Him to whom he belongs.



Canadian National Exhibition Number

Photos: Miller Services
Toronto.

C.N.E.

Visit the Army's
booth in the
International
Building

the warcry

CANADA AND BERMUDA

Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada. International Headquarters: 101 Queen Victoria Street, London, E.C. 4.

William Booth, Founder
Frederick Coutts, General
Territorial Headquarters:
20 Albert Street, Toronto 1,
Ontario.

Clarence D. Wiseman, Territorial
Commander

All correspondence on the contents
of THE WAR CRY should be ad-
dressed to the Editor, 471 Jarvis
Street, Toronto 5, Ontario.

Subscription Rates to any address:
1 year \$5.00. Send subscription to
the Publishing Secretary, 471
Jarvis Street, Toronto 5, Ontario,
Canada.

Authorized as second class mail by
the Post Office Department, Ot-
tawa, and for payment of postage
in cash.

IN THIS ISSUE



WE nearly made the front page headline "Are you an exhibitionist?" but on second thoughts felt that this would apply only to a minority of our readers. Few, surely, like to draw attention to themselves which is what the term implies.

With its uniforms and processions, with flags, bands and young girls swinging timbrels, some people may feel that there is a bit of exhibitionism about The Salvation Army, but the idea is to capture the attention preparatory to giving the message, like the town-crier's bell, or to act as a beacon to those in distress.

The Army is at the C.N.E. because it wants people to know that it has a message to proclaim and loving service to offer to those in need.

Read in the final chapter of Darkie Hutton's story (on page 16) how he found both at the Army hall; of God's dealings with Solo Tongia (page 15), and the testimony of a young woman who found herself — and God — in the counselling room of a home for unmarried mothers (page 12). We pray that a revelation from God may come to all those who visit the Army's booth at the C.N.E.

EDITORIAL:

Just Say the Word

WITH evangelical zeal the brewers hammer home their message each day during prime time on television. Resist how we may, the jolly jingles and the repetitive dialogue sink into the subconscious and force a responsive echo whenever we hear them. Abstainers may stay unimpressed, but there is little doubt that this intensive propaganda has the desired effect among the young people at whom it is aimed. The message is that the arrival of a case of liquor gets the party going. The picture is one of a gay, care-free, irresponsible group, all apparently in their early twenties (as required by law).

Teenagers can hardly wait to share the fun and won't have to if proposals to be put before the Ontario Legislature are accepted. While no one wants to deny those under twenty-one their pleasures, it needs to be said that every party leaves a good deal of debris and those who do the cleaning up must state their case before the government says the word. As sure as the litter of bottles, the aftermath will be an increase in road accidents, and insurance rates will rocket. There is no dispute about the dangers of drinking and driving; insurance companies accept the premise that a young driver is a bigger risk. Youthful immaturity plus alcoholic irresponsibility add up to certain disaster on the highways. Appeals to responsible adult citizens not to drink and drive have proved fruitless, so what reaction can we expect from minors?

Convictions for drunkenness in England and Wales have decreased each year since an all-time high (83,992) in 1960; but drunkenness under the age of twenty-one (the legal drinking age in the U.K. is eighteen) continues to increase. In 1954 these young people contributed 6.5% of the total convictions; in 1960 the figure was 11.2% and in 1966 it had risen to 14.3%. Again, while convictions for drunkenness have declined since 1960, those for impaired driving in England have increased from 5,841 to 9,974. Youth's contribution while not proven is sharply indicated.

Turning to a field in which The Salvation Army is vitally interested we must point out another unhappy result of teen-aged drinking—illegiti-

macy. All those who deal with the sad stories of the unmarried mother, and most of these are teenagers, know how often alcohol has contributed to their folly.

Another inevitability consequent upon the lowering of the legal drinking age will be an increase in hard-core alcoholics. The man most likely to respond to the rehabilitation programmes sponsored by The Salvation Army and kindred organizations is the one who has lost a good job and a happy home because of his excesses; who started off well and in control of his habits until some domestic, business or financial problem sent him off the rails. In his destitution he longs to get back to his once happy state.

Conversely, the man who becomes reckless in his drinking before he is old enough to establish himself, who contracts a hasty and early marriage which soon breaks up, who has never learned life's true values, is the one whom it is most difficult to reclaim. Alcohol has condemned him to a perpetual, irresponsible adolescence.

We know that thousands of young people drink under the legal age, just as thousands of motorists habitually exceed the speed limit, without harming themselves or other people; but in either instance is this a good reason to relax the sanctions, especially regarding the former where the perils are so much more widespread than the latter?

At the beginning of this year a Toronto coroner, Dr. William Boyd, spoke his mind about the effects of alcohol as demonstrated by facts presented in his court. "Governments establish commissions to look at water and air pollution" he said, "but no one wants to attack alcohol pollution. . . . We're being educated in the use of alcohol. . . . There isn't one political party you can vote for today that can do anything about it. They'll lose votes."

Unable to find one good reason for the lowering of the drinking age, we are forced to the conclusion that it may have something to do with the proposed lowering of the voting age. If the Ontario Government say the word that many teenagers want, they'll surely get themselves a party—and a whole crop of problems to follow.

What is The Salvation Army?

THE Movement which, in 1878, became known as The Salvation Army originated as The Christian Mission meetings conducted in London, thirteen years previously, by the Rev. William Booth. Its primary aim is to preach the gospel of Jesus Christ to men and women untouched by ordinary religious efforts. As Ian MacLaren once declared: "The Salvation Army makes religion where there was no religion before."

The Christian Mission grew beyond all expectation. In due course, in the interests of more effective "warfare" against evil, a military form of organization, with uniforms and other distinctive features, was adopted.

To reach the multitudes who would not enter a place of wor-

ship, open-air meetings and marches were organized. Flags, brass bands and religious songs set to "secular" tunes were further means of attraction.

All members of the Organization profess to be saved from the guilt and power of sin by the grace of God. They are made to realize that they are "saved to save"—soldiers striving to win others for Jesus Christ. Hence the Army's aggressive methods — which include selling "The War Cry" and other periodicals from door to door, in beverage rooms and elsewhere, personal dealing with the unconverted, visiting and praying with folk in their homes and wherever else they may be found.

Salvation Army soldiers undertake this and similar work

in their spare time and without remuneration. Officers who are specially trained and devote their whole life to the Army's service receive a modest allowance to meet personal needs.

All Salvationists are total abstainers; indeed, The Salvation Army is the world's largest temperance organization.

Army musicians and local officers must refrain from the use of tobacco.

The position held by women in The Salvation Army is unprecedented in history. Even in eastern lands women Salvationists have played a great part in keeping with the Army's principle of equal opportunity of service for both sexes.

The Army's soul-saving and social activities have spread to countries all over the world, and no distinction of class, creed or colour is made; every one is a "brother for whom Christ died".

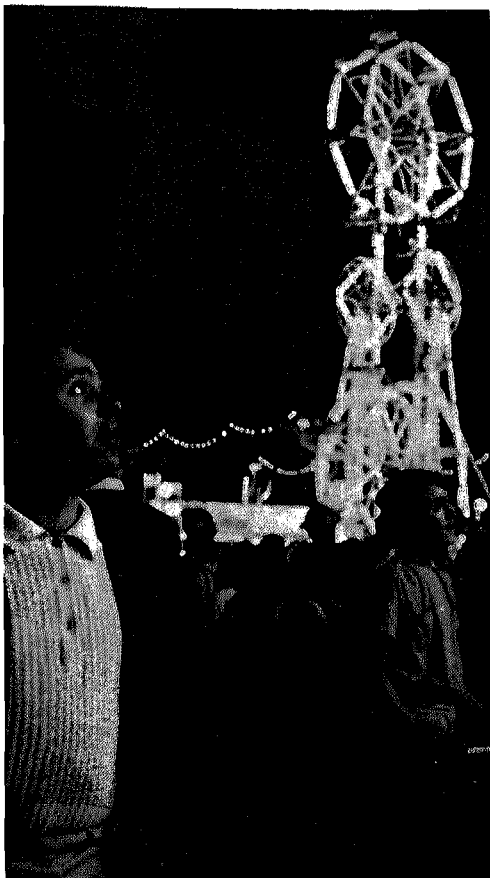


Photo: Miller Services, Toronto

Hey, look at all the bright lights!

IT'S the smells that are the same every year. They can't hide them, even though the buildings sparkle (for a few days anyway) with new paint. Going to the Ex is a psychedelic experience — without any chemical aids, thank you!

Where do all the people come from? Who knows, but there they are! Fathers with tired feet that gave out as soon as they came through the gates; mothers with that glazed look in their eyes; teeny-boppers and micro-boppers, with enough hair in their eyes to make a spaniel look bald!

Down the midway the air positively reeks with the taint of stale grease mingled with pungent vinegar. There's the hoarse shouts of the barkers as they tear the sound waves with their gravelly little microphones.

See all the men crowded around the girlie show. The merry-go-round wheezes tired old tunes scarcely heard above the shrill cries of the youngsters.

Night comes and hey, look at all the

bright lights! The velvet sky is punctured constantly by revolving searchlights.

The serious-minded stay in the exhibit buildings, determined to see what they came to see! But in the distance there is the revelry and the lure of the bright lights.

With a wad of candy floss gripped between her thumb and forefinger and a lukewarm coke in the other hand she pushes her way through the crowd, steadied by her boy friend's arm around her waist. The night is long! Let's forget tomorrow! We're gonna have fun and swing, swing, swing!

Cool it! The bright lights won't last forever and soon your boy friend will be gone. What happens then and what will you do? Whom will you love and who will speak to the emptiness of your life? How will you exist and what will keep you going?

It's Jesus who speaks to the need of your heart. It's Jesus who'll give you true beauty. And when the bright lights close down He'll remain the light of your life. Take a look at the panel at the bottom of this page and then do something about it.—M.R.

The Salvation Army and race relations

This article, taken from a position paper for Salvationist delegates to the International Conference on Social Welfare, held in Helsinki this month, sets forth the Army's views on inter-group relations.

THE Salvation Army from its inception has been concerned with the spiritual and social needs of all people. Its services in all parts of the world have been developed in recognition of the biblical principle that "(God) hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

In 1898 The Salvation Army stated in its Orders and Regulations for Social Officers that "none shall be debarred from any of its benefits . . . because they are of any particular nationality, race or colour". This policy has not changed through the years. In the present age, when Christians everywhere are called to a more vital witness to the love of God by supporting the cause of racial justice, it is felt that a broader re-statement of the Army's administrative and operating policy is needed.

The Salvation Army, as a branch of the Church, opposes discriminatory practices related to race or national origin at all levels of operation and administration, and seeks to promote inter-group understanding and give full support to the imperatives of human and civil rights, not only at the levels of housing and education and employment, but also in the areas of culture and religion, sharing that spiritual affinity which makes all men brothers. More specifically:

1. All positions in The Salvation Army, including administrative, to be filled by officers or employees are open to persons of any race who have the necessary qualifications.
2. Suitable persons of any race may apply for training for Salvation Army officership, and no one shall be debarred from such training on the basis of race.
3. Advisory organizations of interested citizens shall include adequate representation of such racial and cultural groups as are resident in the area.

4. Membership in character-building and religious groups associated with The Salvation Army shall be open to persons of any race who meet the membership requirements.

5. All social welfare services to individuals or families are given without regard to race, according to the capacity of the organization to serve in meeting the needs of those involved; and all institutional services shall be equally available to clients of any race on the basis of need and capacity to benefit from the programme of the institution.

6. All Salvation Army worship services shall be open to persons of any race, and spiritual ministrations shall be made available to all through Salvation Army personnel.

7. No person shall be debarred from soldiery in The Salvation Army (church membership) on the basis of race.

For Sinners only!

FIVE little girls, ranging in age from eight to ten years, squatted beside a pole outside the massive building. Each carried a sign—for they were picketing city hall! In the elaborately intricate lettering of the child the cardboard signs told their message.

"Down with adults and up with trees." "We like to climb trees." "Who wants expressways—we want trees."

The young picketers were eager to talk. "They won't let us climb trees in the parks . . . they're tearing up all our trees and building that big, old Spadina expressway . . . grown-ups don't care about kids—they're just selfish."

The kids are right! What's life without being able to shinny up a tree? Or swing from a branch and drop with a yell in the grass?

I hope the girls win their battle (but really doubt if they will) and I also hope that they realize the greatness of a cause worth fighting for. Some day they might discover that the best battles in life are fought for Jesus Christ.

—JEREMIAH

MY DECISION FOR CHRIST

I KNOW THERE IS SOMETHING WRONG WITH MY PERSONAL LIFE AND THAT I NEED HELP. I BELIEVE THAT JESUS CHRIST CAN SAVE ME FROM THIS CONDITION. I NOW ASK HIM, IN FAITH, TO CHANGE MY LIFE AND MAKE ME GOOD. I NOW BELIEVE THAT THIS HAS BEEN DONE AND THAT I AM A DIFFERENT PERSON.

Signature Date

Address

For further spiritual help and counselling contact any uniformed Salvationist or write to The Salvation Army, 20 Albert Street, Toronto 1, Ontario.

BIBLE School

MAJOR EDWARD READ, the Training Principal for
Newfoundland, continues his informative series of studies.

AS the sons of many famous men would attest, illustrious ancestry can be a hindrance. Paul was able to claim descent from a fine tribe in Israel, and call himself a Hebrew of the Hebrews. But confidence in his background stood in his way; when he added up all these racial advantages, he found they totalled a minus (Phil. 2:4-7).

But, rightly regarded, heritage is a huge help. Happy is the man who can respect the example of his fathers and follow them heavenward. The eleventh chapter of Hebrews is a plea to its addressees to do that; the writer is appealing to their Jewishness. He is saying, "Faith has always characterized good Jews. If you will imitate your ancestors, and have faith as they did, there will be no doubt about your loyalty to Christ".

Faith Exemplified: (11:4-38)

To call up worthy examples from the past is not itself unusual. Stories from the Apocrypha (between Malachi and Matthew in some Bibles) illustrate this. The father of the famous Maccabee brothers stimulates the zeal of his sons, when he is dying, with reminders of the faithfulness under testing of Abraham, Joseph, Phineas and others (I Macc. 2:51-60). The mother of the seven brothers who were martyred encourages her sons to endure faithfully by recalling for them stories of Daniel and the three Hebrews who were saved from Nebuchadnezzar's furnace (IV Macc. 16:20ff).

But the writer to the Hebrews does not simply accumulate a number of examples. He sets them in historical order, advancing from Genesis right through to the coming of Christ. The redemptive purposes of God are progressive; the writer shows what faith meant in the era of anticipation, and then what it means as the age of fulfilment is inaugurated with Jesus, the pioneer and perfecter of faith (Heb. 12:2).

Another point we must not miss as we move through Hebrews 11 is the fact that faith is active. Note the transitive verbs all the way through: "pleased", "obeyed", "looked", "refused"—all of them actions inspired by faith. The men and women whose portraits hang in this magnificent gallery did significant things because they believed profoundly.

Faith Pleasing God: (vs. 4-6)

Abel was the first man, so far as we know, to be justified by faith. "His offerings had God's approval" (NEB). Why were his offerings accepted while Cain's were rejected? Some will suggest that it was because Abel offered a slain lamb, a sacrifice involving the shedding of blood. This suggestion is not put aside lightly in view of what Hebrews has had to say about the necessity of bloodshed (ch. 9:22). But at that

early stage in human history, did men know anything of this? And if they did not, how could Cain be condemned?

There can be no settling of the dispute which has arisen over this point, since an insistence on this theory must be based on conjecture quite as much as a denial of it must be. What is not conjectural is the fact that faith is always human response to divine revelation. Paul wrote "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). So faith consists in taking God at His word. That means, undeniably, that Abel had heard from God, and was acting in response to that divine voice when he made his offering.

The second character considered is Enoch. In the record in Genesis (5:21-24), nothing at all is said about his faith, but it is written that he

acted now illustrate that: Noah and Abraham. Obedience to God may make a man look like a fool to his neighbours; Noah learned that. God had told him that a deluge would sweep over the earth, and he paid careful heed to the divine admonition. When he began to build an ark in preparation for the coming flood, he became the object of unbelievers' scorn.

To build a boat far from water looked foolish and unnecessary, but Noah's faith took the form of the evidence of things not seen (v. 1). It was faith that enabled him to go ahead in spite of ridicule, faith that made him a witness to his generation, and faith that saved him and his family. He is the first man in whose biography two great gospel terms appear: the Bible declares Noah to be righteous (Gen. 6:9) and of him says he found grace (Gen. 6:8).

The writer to the Hebrews has made a good case for his insistence that Abel, Enoch and Noah were men of faith. No arguing is necessary concerning his fourth example; the Old Testament Scriptures are ex-

surroundings of Ur, as Stephen made clear in his defence before the Sanhedrin (Acts 7:2-5). That a man should hear from the living God without a preacher and without a Bible, while his family and neighbours probably all worshipped the moon, is a tremendous miracle in itself. But God has His own way of reaching those who are listening, who prove that they want to hear by the way they react when they have heard.

It was Abraham who obeyed. Neither he nor any other man can convince the skeptic that the voice he heard in his young manhood, commanding him to move onward and outward, was the voice of God. But then, the skeptic does not want to know. Abraham wanted to know, and he knew, to his own deep satisfaction, when he acted on the command. Abraham was convinced that "God is, and that He is a rewarder of them that diligently seek Him" (v. 6).

Now, it is not usually difficult for men to accept the first part of that belief; to assent intellectually to the existence of a Supreme Being is popular. But the second half of the definition says that God is a Rewarder. Men find that harder to accept, because it is undiscoverable without diligent seeking. Abraham accepted it and began to seek. It is that seeking which is the essence of obedience.

The Epistle to The Hebrews — (26)

walked with God. This Hebrew idiom is translated in the Septuagint (Greek version of the Old Testament) as "Enoch was well-pleasing to God", which is an interpretation completely consistent with the prophets who taught that the fundamental requirement of man was to walk with God (Micah 6:8). So if the writer to the Hebrews were to be asked why Enoch should be regarded as a man of faith, his answer would rely on the principle set down in verse 6. If "without faith it is impossible to please God" then, conversely, if one does please God, it must be because he has faith.

Considering these two God-pleasing men side by side opens up the doctrine of divine providence. Abel was murdered, Enoch translated to heaven without seeing death. Why? The same mystery is faced later in the chapter. In verse 34 certain men escaped the edge of the sword by faith, and in verse 37 other men were slain with the sword although they too were men of faith. Of one thing the believer may be certain: his life is in God's hands, and he is immortal till his work is done. And whether death comes violently or "naturally", early or late, God gives to men of faith the reward of faith, communion with Himself both here and hereafter.

Faith Obeying God: (vs. 7-8)

It is as impossible to have faith which does not produce obedience as it would be to have a coin with only one side. Two Old Testament char-

acters now illustrate that: Noah and Abraham. Obedience to God may make a man look like a fool to his neighbours; Noah learned that. God had told him that a deluge would sweep over the earth, and he paid careful heed to the divine admonition. When he began to build an ark in preparation for the coming flood, he became the object of unbelievers' scorn.

To build a boat far from water looked foolish and unnecessary, but Noah's faith took the form of the evidence of things not seen (v. 1). It was faith that enabled him to go ahead in spite of ridicule, faith that made him a witness to his generation, and faith that saved him and his family. He is the first man in whose biography two great gospel terms appear: the Bible declares Noah to be righteous (Gen. 6:9) and of him says he found grace (Gen. 6:8).

Happiness

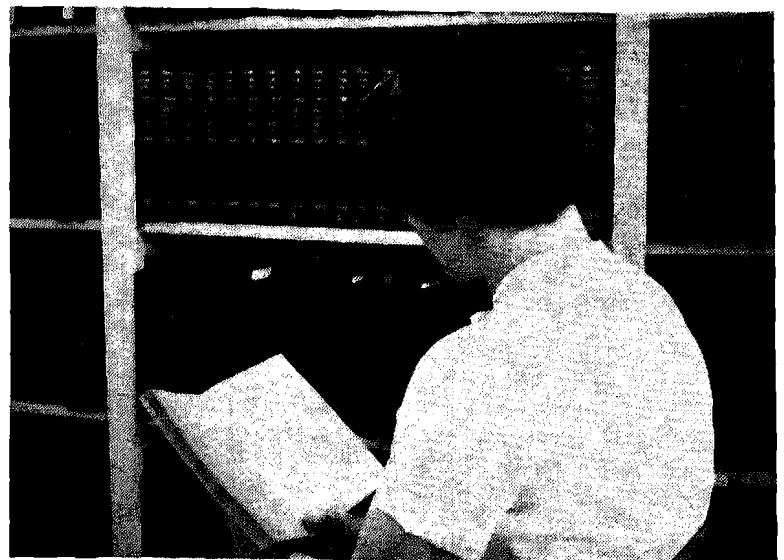
Happiness is rainbows,
Things you couldn't buy;
All the world belongs to you,
The wind, the sea, the sky:

A season's rapture on the land
While spring is being born,
The hymns of hidden choir-birds,
Singing o'er a morn.

The embers at the end of day
That paint the sunset's glow,
Mountains rising in the blue,
The valley down below,

Forests, meadows, dewdrops,
Autumn's fragrant air—
God has given wondrous things
For humble folk to share.

—Matthew Noonan



aids

TO DEVOTIONS

WEEKLY PRAYER SUBJECT

Our own family doctor.

PRAYER

O God of healing power, we bring to Thee the men and women who seek to restore health in their fellows. In particular we pray for our own family doctor that he (she) may be sustained during the long and harrassing hours spent with the sick in body and sometimes in mind. May he (she) continue to see each patient as an individual known to Thee and of great worth in Thy sight.



The MINISTRY of PRAYER (6)

BY LIEUT.-COLONEL MINA RUSSELL

The sixth article in a series designed for group discussion and personal meditation considers the matter of the mechanics of prayer.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." John 12:24, 25

Unlovely, unfruitful
Until it is sown,
No seed yields a harvest
Abiding alone.
Unseen in the darkness
Of earth let it lie;
To bring forth the seedling
The kernel must die.

In the hand of the Sower
The Son lay, a seed
To be sown in the spring
In the soil of man's need.
All fertile and ready
From God's driven plough,
The wide world lay waiting
The Husbandman's "Now!"

That strong, loving Manhood,
The rich, youthful life
He cast to the mercy
Of envy and strife,
To lie there and die there.
But lo! from the dead
Arising, amazing,
The grain and the bread.

Food fit for the hungry
Springs green from the ground
Where life that is yielded
Is life that is found.
All seed of God's planting
Bears after its kind;
Born into God's children
Is Christ's holy mind.

The Church, like a wheatfield
Spreads fair o'er the earth;
It grows by surrender,
In death is re-birth.
In tears must it labour,
In blood was it sown;
The Cross is the union
Of Christ and His own.

—MAJOR ED READ

(Note to discussion leaders: Don't forget to allow ample time for the reading and re-reading of each statement and for the full expression of opinion, together with the sharing of personal experiences.)

The Position for Devotions

WE often kneel to pray. It is the position of adoration, of worship, of submission. But one person found that his difficulty in concentrating was overcome when he walked around the room, sometimes praying aloud (a good reason to pray alone behind a closed door). Another uses a chair in which he sits comfortably, feeling at ease, almost as though Another draws up His chair beside him.

Speaking of last thoughts for the day, what could be a better closing to any kind of day than to join the Psalmist in saying, "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety" (or, from the margin, "makest me to dwell in safety alone"). The last prayer of the day could be one of commitment; the first, one of thanksgiving.

While the matters above may be determined personally, it may be well to keep in mind that personal feelings may not be the best guide to the best prayer life. Why do feelings become such determinants in our spiritual lives? We work, shop, travel, and do many other things whether we feel like it or not. Dr. W. E. Sangster said:

"When we pray because we feel like it, we are pleasing ourselves. But when we pray, not feeling like it, we are bringing to God, not only the content of our prayer, but a disciplined spirit."

The Plan for Devotions

The plan which you learn and use under the direction of the Holy Spirit is the best plan for you, but again we are helped by the sharing of experiences.

1. The use of the Bible

The reading of a passage of Scripture for personal nourishment is a good start to a prayer period. George Muller found that if he read until he came to God's word for him for the day, his whole being responded and he became aware of God. His happy frame of mind as he read expecting God to speak to him in the Bible was heightened as he received what God had to say to him. In a spirit of faith and joy he then found that he was ready to begin his day.

A booklet, *The Quiet Time*, suggests that just as a photo reminds us of loved ones, so the Bible holds before us the picture of Christ which we need to make Him real to us.

Someone else suggests that we are able to "get tuned in" through the word. We may do so in a variety of ways:

Reading different versions, marking as we read, using chain references for word study, using a familiar portion for study (the Lord's Prayer, the Sermon on the Mount, etc.), reading by books and outlining or reading through a book or chapter until a verse stops you with a message.

2. The use of prayer lists

A prayer list of people and situations serves as a good reminder of the needs of others. Some feel that the list should be covered every day, but this can become a burden. Others use the list as a reference point and pray as they feel about matters to which their minds are directed by God. It is helpful to quickly pray for people as their faces come before us.

Some record answers to prayer as an aid to faith and are blessed by this "accounting" of the way in which God works.

3. The use of pencil and paper

To be waiting with pencil and paper to receive the orders of

God for the day helps many to give a pattern to their days. They write down items as they come to their remembrance and believe that in this way the steps of a good man are ordered by God. His order for a busy day is best.

One writer suggests that two headings are helpful; namely, "What I want God to do about things or people" and "What God wants me to do about these things or these people". He has found that this quiet dictation of the Holy Spirit is not only challenging, but effective in taking the next step to clear up long-standing problems.

4. The use of devotional books

The increase in the number of good books available has been very obvious. These prove helpful in directing the thinking of the one who is praying and often have been exactly what was needed at the moment to bring help and encouragement. These should not be a substitute, however, for the reading of the Bible, through which God will speak directly, or for the listening time, which is so important.

A personal spiritual diary may be one way of keeping your record of blessings and guidance given in the secret place.

In his book, *An Autobiography of Prayer*, Albert Edward Day has suggested a helpful and very simple plan for prayer time:

"Take off your hat" (be reverent); "shut the door" (put aside distractions); "open the window" (listen to God); and "fold your hands" (wait for orders).

In another book, *Making Prayer Real* by L. J. Radcliffe, a suggestion is made that you prepare by reading a portion of Scripture at night, ponder its meaning for you in the morning, promise as you read to obey as you are led and pray with awareness of God and faith for the day.

The Barnard Brothers

The famed heart transplant surgeons are the sons of an early-South African Salvation Army officer.

ON a blazing December Sunday of 1967, the spotlight of world interest swung away from Vietnam, the devaluation of the pound and the conquest of outer space, to switch upon the firm, gentle hands of a man who suffers from arthritis, yet was able to transplant a human heart for the first time in history.

Dr. Christiaan Neethling Barnard often wears gloves to deaden the arthritis pains in his hands as he operates. In spite of this his fingers move with uncanny accuracy to achieve miracles of skill in the region of the pulsating centre of human life-flow.

As the spotlight switched upon Dr. Chris Barnard, it also played upon his brother, for Marius Barnard was another of the four senior surgeons on the heart-transplant team. Inevitably a glow from this blaze of public interest brought to the world's notice a humble minister of the gospel who served the coloured people of the arid Karoo for forty years, and saw two sons through the university on their way to the peaks of surgical skill, all on a meagre stipend of £20 a month. The memory of Adam Hendrik Barnard has been kept alive in the distant Karoo town of Beaufort West by the school which now bears his name.

When between a recent Saturday night and Sunday noon brothers Chris and Marius found that they had become world figures they realized that they would have to provide a pedigree for the avid news reporters of the world. In the words of Marius, "We're only ordinary folk, and we don't know much about what father did beyond the odd tales which a father tells his children from time to time."

Proud Association

The brothers remembered that old Adam Hendrik had, at some moment of the dim past, had something to do with The Salvation Army, and they were proud to own the association. But had he ever been a Captain or was he just an ordinary soldier? The pages of ancient numbers of *The War Cry* began to turn as the search began.

Perhaps the first mention of this now famous family (Chris's teen-age daughter Deirdre is a world champion water skier) in printed history is a gazette in *The War Cry*, South Africa, for January, 21, 1899. It numbers among other promotions: "Candidate Barnard of Knysna, to be cadet at Oudtshoorn II . . . SIGNED: W. Ridsdel, Commissioner, Jan. 10."

Young Adam Barnard did his training at the battle's front, and he was still at Oudtshoorn six months later when another gazette listed his promotion: "Cadet Barnard to be Probationary Lieutenant at Oudtshoorn II" (June 15, 1899). From this inland town Lieutenant Barnard was posted to Cape Town to the famous Claremont Corps, while the British and Imperial troops began to flood through Cape Town toward the ill-fated Boer War.

Corps and social appointments followed in the volleys of marching orders so common in those days. After lying extremely ill with typhoid fever in East London for two months, Barnard recovered in time to serve at the Kimberley Soldiers' Home while guns were still booming between Kimberley and Mafeking.

Friend of Children

On July 5, 1900, in the parlance of the day he was "promoted to the fully commissioned field rank of Lieutenant." Before her departure to the relieved city of Mafeking, Captain D. Quarterman reported of Barnard that he was "a real friend of the children" and was enthusiastic in anything to do with children's work.

His first appearance in print was perhaps *The War Cry* issue of August 25, 1900, when he provided an obituary notice for a soldier of Kimberley—"the death angel has taken from us our dear comrade . . ." Also in Kimberley he is recorded as having testified that he was "saved at an early age, and grace had kept him".

When Barnard was appointed to Bulawayo, martial law was in

two doctor sons were to make history.

A month later there came a sad break in the story. The record reads: "Captain Barnard has also had to lay aside, and goes on furlough for a time, owing to ill-health." It may have been the after-effects of the typhoid. In any case Adam Barnard was never able to resume the extremely exacting and exhausting life

By MAJOR K. J. TOUT

EDITOR-IN-CHIEF, SOUTH AFRICA

force and travelling was restricted. Doctors Chris and Marius still remember the fascination with which, as little boys, they fingered the dogeared, but treasured, military rail permit which allowed Captain Barnard of The Salvation Army to travel from Bulawayo through Mafeking and Kimberley to Cape Town.

As a Captain, Adam Barnard took charge of the Kenilworth (Cape Town) Corps, and enthusiastic reports were soon heard. In November, 1902, he was leading Salvation Army open-air meetings in Mowbray, the area where on a Sunday morning sixty-five years later his

of a Salvation Army officer of those days. A valedictory report from the Kenilworth Corps speaks of the high esteem in which Captain Barnard was held:

"... we are sorry to say that it was the farewell of Captain Barnard, who is leaving on furlough through his health failing him. The farewell meeting was a very touching one as the comrades one and all testified to the fact of how God has made him a means of blessing to many a soul, and while we will miss the Captain very much, the prayers of all the comrades and of many Christian friends in Kenilworth follow him, and one and all pray

— Scriptural Crossword Puzzle —

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

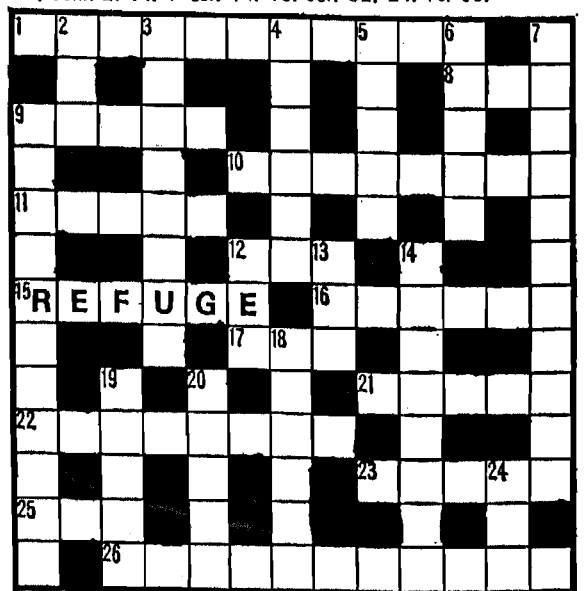
ACROSS

- All who live godly in Christ Jesus shall suffer this (11)
- God casts this farth like morsels (3)
- This of the children should not be taken and given to dogs (5)
- This son of Saul was father of a lame child (8)
- In Bethany Jesus was in the house of Simon who was this (5)
- Father leaves the pasty for a penl (3)
- The Psalmist said God will be one for the oppressed (6)
- "I am Alpha and Omega, the beginning and the —" (6)
- A bishop must be this to teach (3)
- Grass upon the house-tops "withereth — it groweth up" (5)
- Peter was identified as being one (8)
- Autumn is the season of these and mellow fruitfulness (5) (Keats)
- Abraham looked up and saw one caught in a thicket (3)
- This is done in a choir (4, 7)

DOWN

- He who plants one, shall he not hear? (3)
- Altars for Baal were described as "altars to that — thing" (8)
- The queen of the south came from these parts of the earth (6)
- Abraham offered 25 across instead of this son (5)
- The brethren sent Paul and Silas away by this to Berea (5)
- Senseless (11)
- Those who sometimes call to worship (11)
- The Psalmist said this was God's, and He made it (3)
- "Mine hour is not — come" (3)
- Let all things be done unto this (8)
- The Chaldeans overtook Zedekiah in these of Jericho (6)
- A hundred to light, that's a gripping instrument (5)
- Selective instinct (5)
- The Psalmist exhorted to praise God upon an instrument of this number of strings (3)

REFERENCES ACROSS: 1. 2 Tim. 3. 8. Ps. 147. 9. Mark 7. 10. 2 Sam. 4. 11. Matt. 26. 15. Ps. 9. 16. Rev. 1. 17. 1 Tim. 3. 21. Ps. 129. 22. Luke 22. 25. Gen. 22. DOWN: 2. Ps. 94. 3. Jer. 11. 4. Luke 11. 5. Gen. 22. 6. Acts 17. 12. Ps. 95. 13. John 2. 14. 1 Cor. 14. 18. Jer. 52. 24. Ps. 33.



SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. PERSECUTION. 8. ICE. 9. BREAD. 10. JONATHAN. 11. LEPER. 12. STY. 15. REFUGE. 16. ENDING. 17. APT. 21. AFORE. 22. GALILEAN. 23. MISTS. 25. RAM. 26. PART SING. DOWN: 2. EAR. 3. SHAMEFUL. 4. UTMOST. 5. ISAAC. 6. NIGHT. 7. MEANINGLESS. 8. BELTINGERS. 12. SEA. 13. VAC. 14. EDIFYING. 18. PLAINS. 19. CLAMP. 20. FLAIR. 24. TEN.

that God may spare him and use him to the salvation of many precious souls—O. T. Cooper for C.O.”

Adam Barnard's life was one of wide variety. Apart from Salvation Army services and the Dutch Reformed Church ministry he was also at sundry times a jailer, a salesman and a small-holder. But the experience of God's salvation which he knew from an early age brought him at last to his great life's work in Beaufort West, where for forty years he served the coloured community and planned for the future of his children.

The Christian influence was always foremost in the family. When Chris and Marius were away at the university the letters from mother and father always ended. “We are praying for you.”

Although ex-Captain Adam Barnard died nine years ago, his influence still remains. After the heart transplant which made medical history almost the first to hear the news was the aged mother of the doctors. The prayers of the years had been answered for, again in the words of Marius, “I believe that this

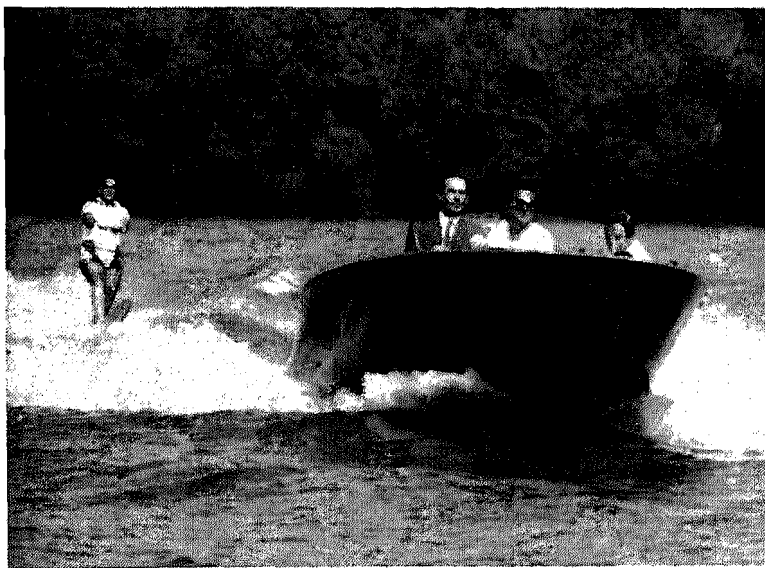
had promised to take his daughter to the carol service, and while the rest of the group posed for the cameras, Marius was sitting in a church listening to the carols, enjoying the service as he had never enjoyed a service before, and giving thanks to God for His guidance.

Divine Mission

Recently called to be a deacon of the Dutch Reformed Church—a very high honour—Marius is uncertain whether pressure of work on the heart unit will allow him to accept, for he regards his surgical skill and continuing research as a divine mission. A cousin, Tommy Barnard, was recently awarded the M.B.E. for his services to education as the head of the Dutch Reformed Church's educational missions in Rhodesia.

Master surgeon Chris, a tall, slim, supercharged man, has the authority of a military general and the smile of a bedside physician.

Utterly humble in his disciplined brilliance, one of his happiest memories is old Adam Bar-



Deirdre Barnard and her father do not see too much of each other these days. While he is operating or lecturing in one part of the world, his daughter is usually somewhere else, winning water skiing titles. But on this occasion their paths crossed briefly. Deirdre is already champion of her native South Africa and Australia. She is now practising for world championship contests.

Photos: Miller Services, Toronto

was God's will, I believe that in some way God brought us all together here at this time to do this wonderful thing.”

On the Sunday evening of the operation, the team was called together for a press photograph. Everybody concerned crowded in—surgeons, technicians, nurses, and so on—everybody, in fact, except Marius himself. But he

nard yarning away about the songs they used to sing in The Salvation Army in the good old days.

Now an associate professor of experimental surgery at Cape Town, Chris has already, although only forty-four years of age, a great record of study and achievement. In 1956 he won the Charles Adams Memorial



Dr. Christiaan Barnard pictured with his wife, Louwrijie, in their home. Dr. Barnard led the team of surgeons which performed the world's first heart transplant last December.

Scholarship which took him to the United States. After two years at the University of Minnesota, he gained the degree of Ph.D. and M.S. to add to his long list of honours. An honorary doctorate of science has now been bestowed by the University of Cape Town.

Brother Marius also studied in the United States and was with Michael De Bakey at Houston (Texas) when the first artificial heart was placed successfully in a human being. He therefore has the rare distinction of operating at two firsts—the first artificial heart and the first heart transplant from one human to another.

The medical school at Cape Town has yet another association with The Salvation Army, for only a year or two ago a Salvationist, Paul du Plessis, took the gold medals at the climax of his

studies. He was later associated with the Barnards while a houseman at Groote Schuur Hospital. Du Plessis is now a cadet in the International Training College, London.

Miracle Wrought

No doubt Adam Hendrik Barnard was a very sad man that day in December, 1902, when, with the Cape Doctor (the violent south-easterly gales of the peninsula) blowing full force, he travelled from Kenilworth Corps for sick furlough. But who will deny that God has honoured both the original consecration and the cumulative prayers over many years of the former Captain, so that when his sons, Chris and Marius, stood around an operating table in his old salvation battle district a miracle was wrought which the world will ever remember?



The Sportex Building at the Edmonton Exhibition Park was the location for the city's first School Career Fair. Among the many exhibits, one section was devoted to church vocations, and in this The Salvation Army participated. The photo shows Major Thomas Powell (left), and Captain Mel Bond providing information to interested enquirers at the colourful display booth.

NOTES IN PASSING

Major and Mrs. Fred Mills left Toronto recently to take up an appointment in Jamaica, while Captain and Mrs. Duncan McLean are on their way to work in Chile.

Captain Carol Ratcliff has also left Toronto to proceed to an appointment in Jamaica.

Captain William McCune has been bereaved of his father, who was promoted to Glory from Brockville, Ontario.

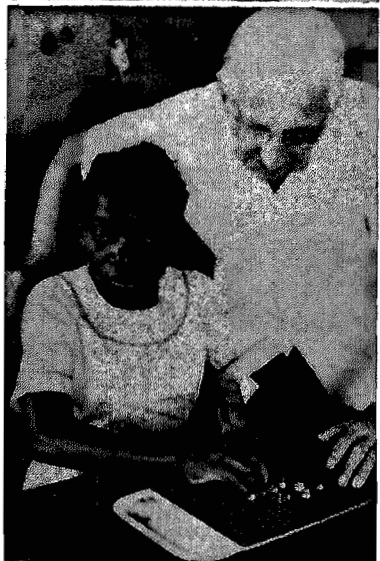
Captain and Mrs. Weldon Carr, Thompson, Man., have welcomed a baby son into their home.

In connection with the twenty-fifth anniversary of the Dawson Creek Corps, in November, readers formerly associated with the corps are invited to send pictures or stories of historical interest to Captain Eric Tennant, 1436 - 104 Avenue, Dawson Creek, British Columbia.



LOVE *for the needs expressed*

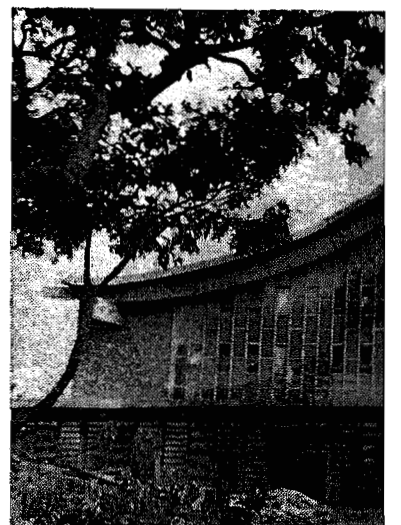
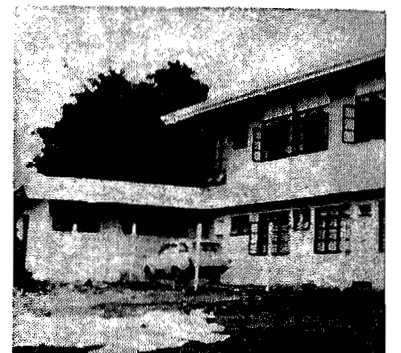
The Salvation Army is basically a church. The name "Army" can have misleading overtones in these days. In actuality it is an "Army of salvation" — salvation from sinful living, salvation from poverty, salvation from drug addiction, salvation from . . . any need known to human beings of any colour, class or creed, anywhere.



All around the world devoted doctors, nurses, technicians, seek to alleviate suffering and bring new hope to blighted lives. At top left twin sisters are admitted to the hospital at Chikankata, Zambia, suffering from malnutrition. In other lands lepers find ease from pain and new hope for living through plastic surgery. The second picture (left) shows a veteran worker teaching arithmetic to a blind student at Thika, Kenya.



(Left) Dr. Geoffrey Gray prescribes the dosage for a patient in treatment at the Army's rehabilitation centre for drug dependents in London, England. Rehabilitation centres are also set up in most major cities of Canada, and of the world, for assisting alcoholics and for the re-establishment of discharged prisoners.



Meetings and worship services are an important part of the Salvationists' code for living, and the halls for assembly range from eighteenth century to ultra-modern in design. At right is seen a new evangelical centre in Brasilia, Brazil, to the cost of which Canadian Salvationists have contributed generously.



Busy workers prepare sunshine bags for distribution to patients in hospitals at Christmas. The league of mercy is composed of officer and lay workers who visit hospitals regularly, such as is seen in the lower left picture.



of today — in a meaningful way . . .

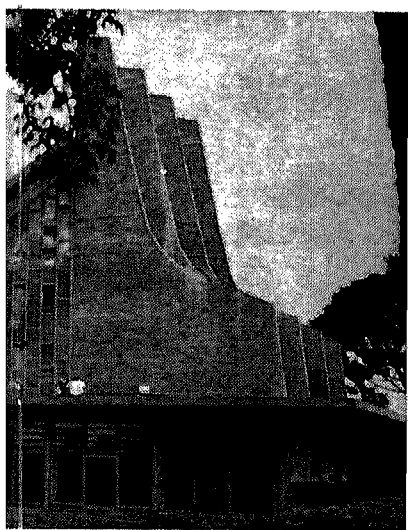
Its members conform to Christ's standards for living, and its full-time officers and laymen alike are dedicated to the service of mankind as they literally take Christ's words . . . "love thy neighbour as thyself" and practise them in terms of everyday help and service to everyday people.



The Bethany home for Girls in Quezon City, The Philippines, is typical of residences provided in most large cities for needy young women from police courts and prisons or for unmarried mothers.



The top right photo shows the delight of an underprivileged child from the city enjoying the joys of camp and swimming, while the next picture is of an officer dispensing food to flood victims.



Christian education for the young is of paramount importance in The Salvation Army. Sunday school and mid-week programmes at each local corps seek to provide spiritual nurture, and these studies and efforts are expanded in summer when opportunity is given to go to camps where classes in God's beautiful out-of-doors, nature studies, and wholesome recreation combine to contribute to the foundations already laid.



Christian education is a comprehensive term which includes Sunday schools, graded from nursery to adult, and week-day programmes for the various stages of development. Brownies, guides, rangers; cubs, scouts and venturers; youth groups young people's singing companies and young people's bands, and corps cadet brigades are some of the branches from which young people may choose.



These groups while providing training also supply outlets for abounding energy and many projects are undertaken for the benefit of others. A group of happy guides show that joy can come from service, and the singing company group shown at the bottom are providing carols for lonely homesteaders.

Hunger relief in distraught countries overseas and relief of hunger at home alike engage Salvation Army workers. At Christmas many men, women and children who would not know Christmas from any other day, are entertained and fed in great numbers in all the large cities of the Dominion. Bandsmen, who give their services without remuneration at any time, contribute to the atmosphere by providing musical numbers.



WORLD CHURCH NEWS

• **WHEATON, Ill.**—The recent death of Dr. Victor Edward Cory, founder and president of Scripture Press, meant the passing of a Christian soldier who had "fought the good fight" on many fronts. Giving up a very promising career in the field of electrical engineering, Dr. Cory gave himself full-time to Christian publishing. Out of a close friendship with Dr. Clarence Benson of Moody Bible Institute sprang the beginnings of Scripture Press in order to put into reality Dr. Benson's concept of an "all-Bible graded series of Sunday school lessons".

Now the lessons and visuals are translated into over forty languages.

When an evaluation of the Army's Sunday school teaching materials was being made with the thought of revising and enlarging the curriculum, the help and guidance of Dr. Cory was sought. This was an important factor in the change to the new International Manual of Bible Teaching. The pre-school Sunday school materials now used in the U.S. and Canada are produced by Scripture Press for The Salvation Army.

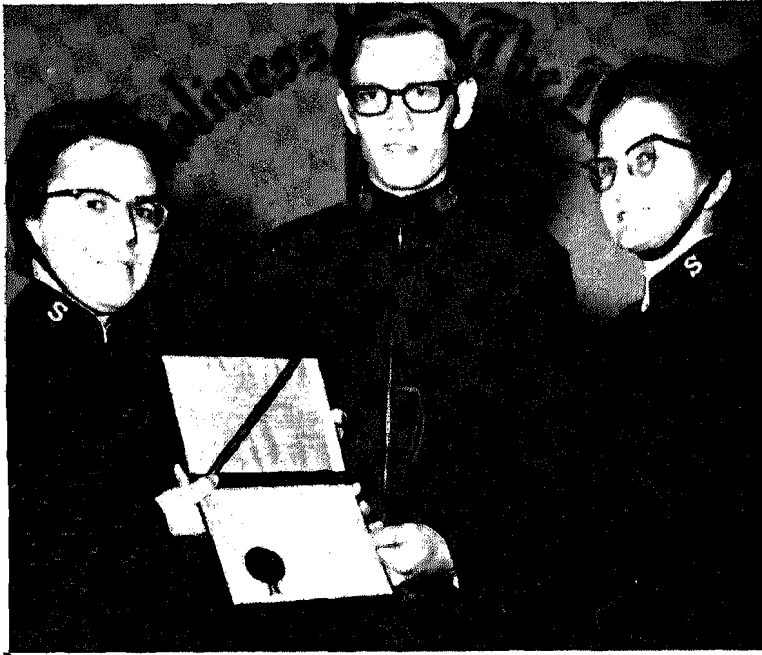
Because of Dr. Cory's interest in mis-

sionary work, Scripture Press annually sends vacation Bible school materials to various parts of the world for Army use without any charge except for shipping. One of the main founders of the National Sunday School Association, plus founding or working on the boards of fourteen Christian organizations, Dr. Cory was always ready to do what he could so that more souls would be told the story of Christ. Quick to ascribe all greatness to God, one of his characteristic remarks was, "The Lord had a job to be done, and I just happened to be standing around where He could use me."

* * *

• **NASHVILLE, Tenn.**—Speaking to an overflow audience at The Upper Room Chapel recently, the world-renowned evangelist Dr. E. Stanley Jones stated, "The prime need of our era is for men and women to stop struggling in emptiness and surrender to the grace of God . . . We have alcoholics, coffeeholics and selfholics. Now, this era needs nothing so much as to get itself off its own hands and into the hands of God."

Dr. Jones was in Nashville on a four-day visit sponsored by the Abingdon Press, the book publishing department of the Methodist Publishing House. The Rev. Roberto Escamilla who had travelled with him in South America as translator, introduced Dr. Jones as a statesman, counsellor and missionary extraordinary but who prefers to be called an evangelist — "bearer of good news". An author, whose books have been printed in Braille and translated into eighteen foreign languages, Dr. Jones served for many years in India setting up places for religious instruction, medical dispensaries, hospital facilities, schools and social centres for the poor. In concluding his address, he reminded his listeners that Christians are bearers of good news "news the same yesterday — today and tomorrow — relevant news."



Corps Cadet Counsellor Iva Pastorius of Leamington Corps presents Richard Hillman with his corps cadet graduation diploma, while the wife of the former Commanding Officer, Mrs. Captain James Thompson (right) looks on.

Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

DOWNEY, Emilie. Born in Cobalt in 1913. Is of French background. Was married to Janette Dutriac, who, after her divorce from him, married Arthur Fleckney. The son by Downey-Dutriac marriage, age three at time of divorce, now seeks father. Last saw his father in 1964. Emilie has a brother Fred. The seeking son of Emilie is Gerald Fred Fleckney, having assumed surname of stepfather. 68-83 EDVARDSEN LERVIK (LEIRVIK), Ole Parelius. Could use either Edvardsen (Edvardson) or Lervik as his surname. Born July 28 (year not given) at Verran, Norway. Came to Canada in 1934. Seen shortly afterward in Vancouver but has not been heard from since. Parents: Edvard and Anna Sakariassen. Was married, but later divorced. Could have moved to U.S.A. His brother, Edvin Lervik, seeks him. Lives in Selbu, Norway. 68-215

GRON, Elfriede (née Koppen) and daughter Ida (Sept. 14, 1933) and sons, Reinhold (October 16, 1927) and Ferdinand (September 7, 1937). The mother, Elfriede, was born October 27, 1903. Her daughter, Mrs. Johanna Eberhardt (August 17, 1939) enquires through the Red Cross and our office in Germany for her mother, sister and brothers. Ferdinand is said to live in Edmonton while the mother and two others were said to be in Lethbridge, Alberta. Their addresses have been included in inquiry. Are assured there is no danger in communicating with us or with inquirer. 18-919

KESKI-KYVNY, Eino Salomon. Born May 21, 1903 at Kauhasjoki, Finland. Was last known to live in Port Arthur, Ont. Came to Canada in 1930. Sought because of legacy matters in Finland. 28-261

KLIMAS, Juozas and Family. Lithuanian. Born March 23, 1897, in Marienpol, Lithu-

ania. The Red Cross, through our office in Germany, seeks numerous members of this family. Juozas gave notice to Public Registration Office in Germany as to emigration to Canada on October 26, 1964. Sought by Aldona Pranas Valcietiene (née Klimaitis). Others sought by her are: Rokas Klimas, Cielie Klimaitis, Petronelle Klimaitis, Martys Klimaitis, Lili Klimaitis, Onute Klimaitis, Magdalena Klimaitis, Antanas Klimaitis. Any member of family please contact us. 68-86

McMILLAN, William. Born March 19, 1896 or 1897 at Notre Dame du Laus, Quebec. Of Scottish-French background. Has ten children. Wife: Marie Blanche McMILLAN, Labrador. Served in Army as Private. Last known to live in Montreal. A brother, Hugh McMILLAN, B. 5, Shaughnessy Hospital, Vancouver, B.C., seeks him. 68-383

NEUFELD, Johann and wife, Katharina. Former born May 13, 1912 in Hamburg, USSR, while latter born Feb. 9, 1907 in Kronstal, Ukraine. Being sought by Red Cross through our office in Germany on behalf of Margaretha Haas (née Neufeld) who seeks her sister Katharina and this family. The children are Jacob, Dietrich, Katharina and Maria. 66-64

RODGERS, Robert Joseph (Joe). Born in St. John's, Nfld. about 33 years ago. Was a truck driver. Heard from about a year ago. This by telephone. Then in Winnipeg, Manitoba. Parents are Harry and Dorothy Rodgers. Wife is Kathleen (Kathy) Rodgers (née Webb). Children: Joey, Brian, Jimmy. Mother wants family to keep in touch. Anxious to locate. 68-323

SEKKI, Heikki Olavi. Born December 15, 1933 in Finland. Father is Nillo Sekki. MOTHER, Mrs. Saima Sekki, is VISITING IN CANADA until approximately mid-September. Wants to locate son and to see him. Has been out of touch for seven years. Last known to be in Toronto but seen in Hamilton in 1967. His brother, Elro Sekki, of South Porcupine, Ontario, Ontario, seeks him for his mother visiting there. 68-361

SMITH, Alfred George. Born Decem-

ber 16, 1921 in Falmouth, Cornwall,



Commissioner and Mrs. C. Wiseman

Long Beach, California, Sat.-Wed., Aug. 17-21; Camp Lake, Wisconsin, Fri.-Mon., Aug. 30-Sept. 2; Winnipeg, Fri.-Sat., Sept. 6-7 (Graduation of Nurses); Winnipeg Citadel, Sun., Sept. 8 (a.m.); St. James, Sun., Sept. 8 (p.m.)

Mrs. Commissioner C. Wiseman

Hamilton, Wed., Sept. 11 (Home League Rally)

Colonel and Mrs. L. Russell

Toronto Training College, Brengle Institute, Fri., Aug. 23

Colonel and Mrs. L. Pindred

Jackson's Point, Sun., Aug. 18; Windsor, Citadel, Fri.-Sun., Sept. 6-8

Colonel and Mrs. Frank Moulton: Jackson's Point, Sun., Aug. 25, West Toronto, Sun., Sept. 15

Lieut.-Colonel and Mrs. Morgan Flannigan: Picton, Sat.-Sun., Sept. 14-15

Lieut.-Colonel and Mrs. William Poulton: Toronto Harbour Light, Sun., Sept. 15

Brigadier Doris Fisher: St. Thomas, Sat.-Sun., Sept. 14-15

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: New Glasgow, Thurs.-Thurs., Sept. 5-12

Captain William Clark: Newlands, Bermuda, Sat.-Fri., Aug. 31-Sept. 6; Hamilton Citadel, Sat.-Fri., Sept. 7-13; St. Georges, Sat.-Tues., Sept. 14-17

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS

PROMOTION—

To be Captain
Lieutenant Anne Margaret Bridges

ADMITTED TO THE LONG SERVICE ORDER
Brigadier Cecil Bonar

Mrs. Brigadier Cecil Bonar
Clarence Wiseman

Territorial Commander

You are welcome at the JACKSON'S POINT CAMP AUDITORIUM

for regular summer Sunday meetings at 10:30 a.m. and 7 p.m.

August 18th
Colonel and Mrs. Leslie Pindred

ORDER YOUR RALLY DAY SUPPLIES NOW

Post Cards	
Promotion Day	30c per doz. \$2.25 per 100
Rally Day	30c per doz. \$2.25 per 100
Tags	95c per 50
Buttons	55c per doz. \$3.95 per 100
Programme Folders	\$2.50 per 100
Programme Books	
Promotion Day and Rally Day (Abingdon)	40c
Promotion and Rally Day (Standard)	55c
RALLY DAY FAVOURS	
12 inch "Animal" wooden rulers	10c each \$8.50 per 100
"Rally Day" Pencils	6c each 65c per doz.
"Rally Day" Ribbons	45c per doz. \$3.75 per 100
"Rally Day" Ribbons	
Name of corps Imprinted (minimum order 100)	\$6.00 per 100
Book Marks	
Books of the Bible, The Beatitudes, Twenty-third Psalm, The Lord's Prayer, The Ten Commandments and Onward Christian Soldiers	27c per doz. \$1.65 per 100

The Trade Department, 259 Victoria St., Toronto 2, Ontario.

The Singer and his Song

A SINGER needs to be aware that his hearers not only hear him, but that they see him also. The message of a song is communicated with the body as well as with the voice. The singer must learn to use his body so that he appears both graceful and natural. He must be animated. To be animated is to "look alive", and the best animation comes from being involved in the song.

A good singing posture is basic to a graceful and natural appearance, and is necessary for control of the body. A singer should stand with one foot slightly forward of the other, with knees relaxed and his weight on the balls of his feet when turning to the right or left, as he must do to include his whole audience in his presentation. If his weight is on the heels, and the heels are on the floor, even a slight turning is awkward, unsteady and probably impossible. The shoulders are pulled back and down, never up and forward. This straightens the back, lifts the

her audience. Once she was completely carried away and tossed the basket as well. The audience was so delighted with this display that they demanded that she repeat the song. The ushers retrieved the basket and flowers from the audience so that the song could be repeated. But it is easy to see that this is going too far.

Most singers, however, are more likely to do too little rather than too much. Gestures of any kind often feel awkward and, if not properly used, look awkward as well. If a singer has never

no at home, or wherever you do your practising, and look at yourself while you sing.

The face of the singer should show the mood of the song, but it should not show distortion, which is no more necessary in singing than in speaking. The singer, who while singing looks as though he were undergoing severe surgery without benefit of anaesthesia, gives pain to his audience. It is painful to watch! A singer should provide pleasant looking as well as pleasant listening.

Any discussion of a singer and his respect for his hearers must make mention of the importance of memorizing. It has been mentioned that "a singer is an actor reading lines". If an audience attended a dramatic presentation and the actors had not been in-



Any technique that enables a singer better to portray the message of his song should be welcomed. And any technique which does not should be rejected. A great artist was asked by a student, "How much technique do I need?" The artist replied, "Enough so that you can forget it!" Technique is a means to an end, and good technique always hides itself.

A singer has something to say. His aim is to communicate a message to his hearers and his only justification is to achieve his aim. Fred Waring, who pioneered professional choral singing in America and who is one of the leading exponents of vocal technique, made a perfect summation when he said, "The singer's business is beauty, clarity and sincerity; and the greatest of these is sincerity."

Just as to an actor "the play is the thing," so to a singer "the song is the thing". And to the Salvationist singer the song in his heart is what he must communicate to others, for "the song of salvation is everything".

In singing, as in any other artistic endeavour, there is so much to learn that no one person can travel all the avenues of study. The longer one walks the pathway of song, the more he is aware that there is no end of the road, no arriving at a point of perfection. It is to the novice a path of adventure, to the amateur a path of pleasure which he may travel at will, and to the artist a path of sweet compulsion along which the seeds of study bloom into joy and fulfilment.

Singing is a gift through which we may speak to mankind, a gift of God which, when used for His purpose, brings heaven and earth, God and man, closer together. Says Longfellow in "The Singers":

*God sent His singers upon
earth
With songs of sadness and of
mirth,
That they might reach the
hearts of men,
And bring them back to
heaven again.*



The ninth and concluding article

in a series by

Mrs. Major Ernest Miller

of Chicago, Illinois

chest, and opens up the abdominal area for deep breathing. The head is held high, as though being pulled up by an invisible string. The hands when not in use are kept at the sides.

A good singing posture helps to avoid a stuffy or stiff look, as though the singer had just stepped from a vat of starch. He may be scared stiff, but mustn't look like it.

Poor posture is defeating to the singer as it not only gives an ungraceful appearance but the vocal apparatus cannot properly function when squeezed out of position. It is disappointing to those who see the singer, as it conveys to them an "I couldn't care less" feeling.

In using the body one can go too far, as well as not far enough. One now legendary singer, named Madam Florence Foster Jenkins, was a believer in involvement to the extent that she wore outlandish costumes, and tossed various surprises at her audience. When singing about angels she wore a long white gown complete with wings and halo, and while singing "Clavelitos", a song about carnations, she would carry a basket of carnations and toss the flowers to

learned to use gestures, or feels uneasy in using them, it is best to avoid them. Awkward, uncertain gestures are a great distraction.

Learning to use gestures properly can add much to the preparation of a song, but any gestures must be motivated by the words of the song, and when properly done the audience is not conscious of them. A meaningless flailing about of the arms serves no purpose. Even a bird uses its wings for a purpose. Once a gesture is begun it should be completed, even if it is meaningless. If you complete the gesture the audience thinks it has some meaning, although they did not grasp it. An uncompleted gesture lets the audience know that you don't know what you are doing.

Most hymns and gospel songs are not enhanced by the use of gestures. Animation, however, is necessary. Animation, or the lack of it, is most evident in the face. Look alive! The face should convey the mood of the song. A singer would not present a funeral song with a smile, but many of them present a happy song with a sad face. Some singers must consider a smile to be a mortal sin. Hang a mirror over your pia-

terested enough in the drama to memorize their lines, much less to understand and interpret them, the audience would have no interest in giving the actors their attention. A lack of respect for the performance and the audience brings a lack of respect from the audience. In other words, the feeling is mutual.

A singer can determine his success or failure in communicating the message of his song to his audience by the verbal comments of his hearers. If the comment is "What a beautiful voice!" the message has probably been lost on the hearers. The singer who is most conscious of his voice makes his audience most conscious of his voice. If the comment is, "What a beautiful song!" the hearers have more clearly received the message of the song. This singer has succeeded. An audience cannot be deceived. It will receive the message sent by the singer: either "What a beautiful voice I possess!" or "I have something to say to you, do you understand?"

A singer must blend words, music and voice. Unless the story is told, the music and voice are meaningless. The voice is the vehicle, but "the song is the thing".

home page

The true story of an unmarried mother and her desperate search for identity

IN SEARCH OF MYSELF



MY story must be written in anonymity. I cannot shout from the rooftops, neither can I get the radio and television involved. I must quietly give thanks to The Salvation Army, on behalf of many like myself who have been helped and who have benefited as a result of the many underlying services of The Salvation Army.

Mine is a rather difficult and a painful story to write. Many times I have commenced to write my story and as many times I have put pencil and paper away. The past seemed too much of a bad dream and I hated to have to "re-live" it on paper. However, when I fully realized that "this past" could have been an unbearable nightmare, rather than just a bad dream without the help of The Salvation Army, I became very determined to delve into the past and give credit where credit is due.

I was pregnant and unmarried—an unwed mother. I was thoroughly disgusted with having got into such a condition and the future (if ever there was to be a future) seemed dreadfully bleak. As a result of a previous experience, I had lost faith in God and in mankind. I merely "existed" from day to day "crucifying" myself for my so-called misdemeanor. I truly believe that God couldn't and wouldn't forgive me

for my sins and He couldn't and wouldn't help me find a favourable solution to my trying problem. Yet day after day, I kept getting more obviously pregnant and finding it more difficult to conceal this fact.

I was not completely destitute, neither was I without the support of the man involved. But marriage (if there ever was to be a marriage) was at that time, I believed, not to be the solution. I first had to "find" myself before I took such a step.

With what must have been God's help (at that time I would

have strongly debated this), I decided to seek outside help. After two counselling sessions with a very competent social worker, I was told I could enter a home for unwed mothers for the termination of pregnancy. There I would have a place of confinement and time to "sort things out in my mind". Somehow, as if guided by some unseen power, I chose to enter a Salvation Army home for unwed mothers. After an interview with the officer in charge, I was allowed to do so.

Still petrified, I entered the Home. Visions of being condemned and literally "put on the rug" haunted me prior to entering the Home. Yet my reception on arrival was entirely different. These people were there to help and help they did. The daily contribution for lodging, food, seclusion, and care was less than the cost of one regular meal at a restaurant—a mere drop in the bucket. Any girls who were unable to contribute money during their period of confinement were allowed to pay later. Colour, creed, racial origin — none of these things were a factor — all were treated alike. Medical care was provided by The Salvation Army.

Chapel services and group discussions did not dwell on condemnation but rather on having faith in God and looking to the future. We were not to let this "mistake" affect our whole lives and make us bitter and useless

individuals. We still had a niche in life to fill. This experience could either make us or break us—the final decision was ours.

It was here that I had to face God and myself or I could try to seek God's forgiveness and guidance. God must have been very much present when I made my decision (one I haven't regretted) in the recovery room, after the birth of my baby. This is where I decided to keep the baby and marry the father of the child.

Often, as I tuck our precious child into bed or hear and feel the genuine concern of my husband, I thank God for both of them. Without the unselfish concern of The Salvation Army and their wonderful officers and workers, this could not have been possible.

COOKING TIPS

Knowing when to remove meat from the oven is as important as knowing the right sauce to serve with it.

Boneless rolled roasts cook more slowly than long slender cuts of meat. For best results add about 10 minutes per pound to cooking time of rolled roasts.

* * *

Cover hot broiler rack with damp paper towels immediately after cooking. Smoke and grease deposits are steamed loose, making the clean-up job quick and easy.



Newfoundland's Provincial Home League Shield was awarded to the Point Leamington league at a recent women's rally. In this photo we see Mrs. Commissioner Clarence Wiseman making the presentation to Mrs. Major Leonard Monk, wife of the Commanding Officer, while Mrs. Major Arthur Pike, Divisional Director of Women's Organizations, and Home League Secretary Mrs. Feener observe.

MAGAZINE features

At the Fair in '68

by John Ough

BRIGHTLY-coloured cable cars slipping silently high overhead across the sunset's glow; sleek, efficient electric expresses whisking chattering throngs from island to island, processions of minirails winding, wending, climbing and dipping their way past and in between (sometimes even through) the exhibits; gondolas and buggies; screaming thrill-seekers whirling through trigonometric spirals and ellipses on the rides at La Ronde; amazingly varied groups of spectators shuffling wide-eyed through the international exhibits; the tangy aroma of the sizzling hot-dog stands; the elegant luxury of the fine restaurants—this is the 1968 scene at Man and His World in Montreal.

Once more there is the magic atmosphere of tolerant easy-going crowds, international interest and goodwill, scientific and cultural communication, and holiday fun.

Samples of things to see include cars of yesteryear, man and the polar regions, Hindu Art, the pavilion of humour, a history of weapons, the new Polish and Irish

pavilions, Canadian postage stamps, a colour photography exhibit, the Biosphere aviary, household antiquities and the displays of fourteen African countries, plus the pavilions of such nations as Belgium, China, Jamaica, Israel, Germany, Korea, Italy and many others.

Reduced prices are the rule among the many restaurants and snack bars (and in many other places) and visitors have a wide variety of national dishes to choose from. Scores of different beers, wines and spirits are offered along with special food from Japan, Cuba, Canada's maritime provinces, Scandinavia, Austria, Morocco and a dozen more foreign places.

So for new visitors, and those returning from last year, the exciting fair grounds straddling the St. Lawrence River opposite downtown Montreal are once again this year a place to meet the nations of the earth in person and join in the captivating spirit that favours all that is best at Man and His World.



Young visitor to Montreal's La Ronde enjoys all the fun and excitement of the fair.

Six Ways to Make Vacations Fun

YOU can get more pleasure for your travel dollar if you know how to avoid some common pitfalls and maximize vacation fun.

1. Bone up on the places you

want to see before you leave. It helps to know about special attractions in the area you are visiting. Free colourful folders provide fun-filled hours of trip-planning.

2. Plan your travel schedule to make the best use of time available. A travel agent can give you information on distances, road conditions, transportation schedules and more.
3. Estimate the cost of your trip and add a little extra for shopping along the way. Worries about lost or stolen funds can be eliminated by carrying travellers' cheques instead of cash.
4. Travel light. Try to make two or three outfits do the work of five. To make sure nothing is left behind at home or at the hotel, make lists and tape them inside suitcase lids.
5. Let the youngsters in on the act. They'll have more fun if they're not just passive bystanders. Pick a few sights and sites of special interest to them. Older children may enjoy such duties as keeping a log of the family's vacation expenses.
6. To avoid fatigue, plan to arrive at your hotel or motel each day in time for a good night's sleep. It's natural to get tired even on the most exciting trip, so you should schedule a couple of days of leisure just for catching up on rest.



The magic of a ride on the ferris wheel is enjoyed by youngsters at the Canadian National Exhibition in Toronto.

●ARMY accent

Reports from the Swinging City — 4

Strategically placed in London's West End, adjacent to Soho, centre of the night life of "the Swinging City", Regent Hall Salvationists have started to communicate with wayward youth.

ANY attempt to cater for unattached young people in central London involves us inextricably in the drug scene. While out of a total membership of 350 only a dozen or so are junkies, the majority are dabbling with either hard or soft drugs.

The personality which places a young person in the category of "severely" unattached also leaves him wide open to drug addiction. However much we might regret the fact, any attempt to disassociate ourselves from this problem would be both foolish and impracticable. At the same time, however, it raises the complex problem of whether we are doing more harm than good.

During a difficult staff period the drug scene in the club deteriorated dramatically. Pushing became quite open and we lacked the authority to check it.

There has been a remarkable change since then. Offenders have been warned that unless pushing stops we will close the club immediately. This appears to have had the desired effect—pushing goes on, but on a much reduced level.

Last Friday night an old hand at pushing who had earlier vainly tried to escape arrest by running into the club, came back after he had been released to apologize for nearly getting the club involved in trouble with the police. Pushers, he said, realized that we were "decent" and therefore carried on their activities elsewhere. This is all we can hope for, as an addict must get his drugs from somebody.

It also means that we can get down to the task of tackling the drug question. We being completely unqualified medically, this is essentially a task of first contacting an addict, gaining his trust, and eventually trying to persuade him to obtain suitable medical help. We are trying to show that society does not automatically regard him as a criminal but rather as an individual who needs help and advice. We can at least attempt to tackle the social aspect of this problem.

● Goldie, eighteen, has been a regular attendee of the club, but only recently has one of our workers gained her confidence and trust. In a series of long conversations with her, often lasting the whole night through, he has learned that she first associated

with beatniks at the age of thirteen. She began taking marijuana at sixteen and six months later changed to heroin.

She has now been mainlining heroin for just over a year and is now taking three grains per day at two-hour intervals; her resulting comedowns are growing increasingly worse. She finds difficulty in fixing because her veins are so small and thrombosed, and she is in real danger of blood poisoning because her syringe is dirty and her needle blunt. But she is now at last seriously talking in terms of "coming off". The worker believes she can find the necessary motivation to do this by our encouragement of her attempts at writing very good stories for children. One publisher has already expressed interest in them.

It is also clear that Goldie until now has had little chance of fulfilling herself. Her ambition to attend art school was thwarted. We are also able to use our invaluable link with the drug addiction clinic at Chelsea.

● Equally poignant and more hopeless is the position of Jim, eighteen. He dropped into the club one Monday evening after meeting a Salvation Army cadet in Soho. He came back on the Wednesday and talked for two hours. This was clearly his first conversation for some time and he seemed glad to get things off his chest.

He told us that he had come to London four months previously and was living in his own flat. He has been on junk for eighteen months, but has smoked pot much longer. At present he is on three grains of heroin, cocaine and methadrin. His doctor has no office hours — just meets his patients in a hotel lounge. Jim visits him once a week, hands

over his money and gets his prescription; the doctor has never once examined him.

As Jim talks he twitches pathetically, but he insists that he does not want to "come off". Perhaps, he says, he will do so when the law changes next year, but until then he is quite "happy". The picture looks hopeless, but at least he knows that we are always available if he should ever wish to change his mind. Meanwhile, he comes along for the occasional chat and exchange of news.

BECAUSE of our involvement in the drug problem and with the criminal fringe of young people, the police are naturally actively interested in our work. It is difficult to discover any official attitude toward us, but individual reaction is mostly favorable.

A chief inspector is prepared to give us all the advice he can, and to assist us if and when positive help is needed. He remains, how-

ever, strictly authoritarian and doubtful as to the good we are doing. He agrees that our greatest problem will be on the drug front and gives friendly warning that if things ever got out of hand he would close the club down and prosecute, if necessary. This, we agree, is a quite reasonable attitude.

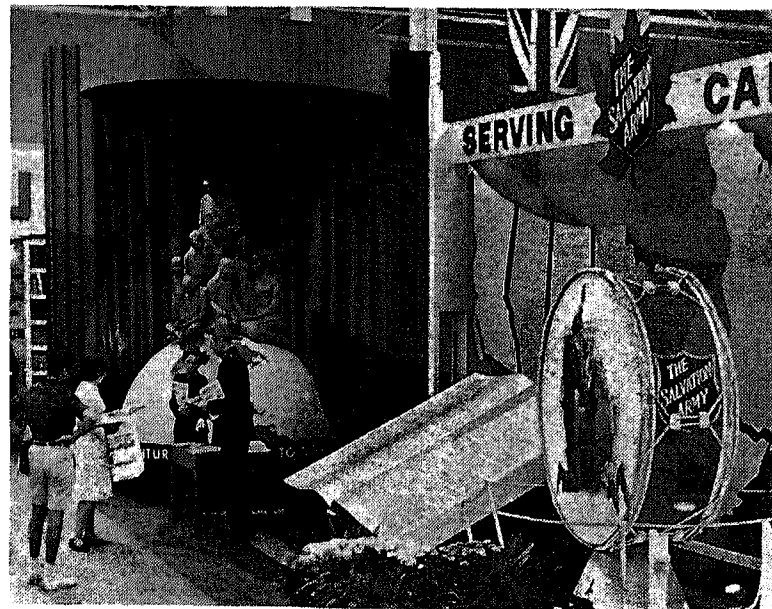
We encourage uniformed police to visit the club each week. This keeps the pushing in check and emphasizes that we are not naive do-gooders blind to the dangers surrounding us. In addition, we are told by members of the club that there are usually four or five "beatnik" policemen sitting on the floor of the club each Friday night; this we accept, although it does impose something of a strain.

Clearly we are always going to be a subject of police attention, and so it is essential to encourage good relations. We like to meet them informally in the office when they call, to keep each other up to date with the latest news.

The Rink Club sprang from Chris Reid's sustained period of patrol work in Soho. For three months he spent much of his time wandering around the streets, making himself a known figure. He came into contact with large numbers of young people with nowhere to go and one evening invited half a dozen or so back to the Rink Club with him for a cheap meal and a chat. Since then the club has grown steadily to its present size.

Clearly, therefore, we have made contact with our unattached young people. The Rink Club is well known in their circles. And so perhaps the most difficult part of any project with unattached youth has already been achieved.

ALISTAIR COX tells about the drug scene



For several years past The Salvation Army has had a booth at the Canadian National Exhibition. Again this year it will be in the International Building.

INTERNATIONAL SURVEY

Where two streams meet

Another vivid word-picture by MAJOR NELSON DUNSTER, Australia

ALTHOUGH the phonetic spelling of his name in English is *Solo*, the life of Solo Tongia has been repeatedly influenced by a succession of duos — the coming together, like the confluence of two streams, of contrasting happenings and influences.

Solo is a Papuan Salvationist at Koki in Port Moresby. He has experienced the simple life of a village boy and the sophistication of a medical student; he has radiant energy but was once clinically dead; he wants to marry for love but he and his girl friend are overshadowed by millennium-old native customs. These and other streams of influence coming together in the life of this lad, no older than twenty-one, have developed a spiritual experience that is mature well beyond his years.

One senses a perceptiveness in the way Solo thinks that causes one to wonder if some spirit speaks and shows him things hidden from the eyes of a mortal. Perhaps it is the spirit of his father who was a second generation mission pastor, in whose footsteps, as the elder son, he was designed to follow.

From small boyhood, Solo had an instinct that he would be befriended by a European man, and when a white pastor of their mission called at their village and the elders went to meet him, he followed to see if this was his man. But Solo was very dirty and they chased him away.

A favourite uncle was Andrew, who was only a few years older than himself, and Andrew had met the Salvationists who were recent arrivals in Koki; but when



Despite the many disturbances in the Congo, Salvationists continue their activities. Open-air witness in Masina continues to attract the people.

he slipped away to go to a meeting or to just hang around and watch them (Papuans or New Guineans will stand and stare at anyone or anything as long as their interest holds without the slightest embarrassment — to themselves!) he would never say where he was going. Solo followed Andrew one day, met and was made welcome by the Army people.

"I had always thought," said Solo, "that because my father and grandfather were Christians that that made me a Christian too, but one day at the Army it dawned on me that Jesus Christ was someone whom I had to get to know and accept for myself."

"Then arose the problem of my being destined to become a pastor, to keep my father's spirit, but Captain Cutmore showed me that God is not the God of any one mission."

Following his conversion and desire to join the Army, Solo was subjected to intense persecution by his people who at last managed to persuade him that his father's spirit would be lost unless he left the Army and followed his father's way. For six months he never went to the Army.

One day he was sitting on a rock dangling his feet in the sea when, absentmindedly, he began to whistle a tune. Suddenly he realised that it was the Army chorus, "Isn't life wonderful?"

"No it's not. I'm miserable. I'm going back to the Army again," he shouted at the waves.

Solo returned to the Army, and under the student adoption plan started by Captain Cutmore his education and accommodation at the Koki Salvation Army hostel were sponsored by Australian Salvationists. He was a credit to those who believed in him and gave him this chance. He topped his classes at school, three times came top of his year in all the schools of the territory, and he was a corps cadet and a bandsman. He won a scholarship to go to Scot's college at Warwick in Queensland, then he got sick and his illness was diagnosed as T.B. This diagnosis later proved incorrect — fortunately and unfortunately from different viewpoints — and he was not permitted to leave Papua. (His younger brother Alu also won a scholarship and is at present a resident student at Wolaroi College at Orange, N.S.W.)

From then on Solo's health deteriorated alarmingly. In one haemorrhage he received thirteen



Solo Tongia (right) examines a patient in the dispensary.

pints of blood. Over five feet seven inches in height, his weight fell to ninety-eight pounds. Once his heart stopped and he was revived by external massage.

Despite all this he successfully did one set of annual examinations by being taken from his hospital bed to the examinations room by ambulance; and, one year, when he was too sick to sit for the exams at all, he was given a pass on the basis of his year's work.

Yet Solo is no super-person. Through his illnesses, while he believed that even this was in the will of God, he sometimes got very low in spirit. In a delirium his anxious mother heard him say, "You can't do this to me Lord, you can't do this to me." Then once he wrote to his young lady, despairingly, saying that he would never be better and that she should forget him and find her interest in someone else. Who can say what it did for Solo when Emi wrote back and said, "I won't do it. I love you."

"Then," said Solo, "I wanted to live."

He is living all right. With him I was guest at a chicken dinner in the home of one of his guardian angels, a Norwegian Salvationist who came to Papua via Moreland. Vic Ivan Jorgensen,

a widower of thirty-eight years of age, treats Solo like a son. With him we went along to the Port Moresby general hospital while he did his evening rounds, showed us his accommodation unit, and grinned at each other — like a couple of understanding old gentlemen who had not forgotten their youth — when he got all excited because he thought he had caught a glimpse of Emi in the adjoining nurses' home.

The life of Solo Tongia and the will of God, converging flow as one stream.

Brother of the Red Hand

(Continued from back page)

the man in the suit with the broad arrows, with clanking chains. He would tell them part of the story of his life with tenderness and interest, and make the little ones feel how kind and loving God was to save them from such misfortune.

Darkie's humility always impressed those who heard him. He was never proud of the exploits of his past life, but to the end told them with restraint and simplicity and a sense of shame that he could ever have sunk so low; yet with rejoicing that God had saved him from so much to so much.

THE END

THE STORY SO FAR
DARKIE Hutton is compelled to join the Brothers of the Red Hand—a gang of criminals. After many escapades he becomes the gang leader. He is captured again and again and his mother, through shame, loses her reason. A baby's smile starts a slight change in his life and he makes a half-hearted but useless attempt to give up crime. Freed from prison for saving a warder's life, Darkie is challenged to better things by a former drunkard. Captain Tom Watts of The Salvation Army invites Darkie to the hall and he is converted. His life takes a different course. **NOW READ ON.**

CHAPTER THIRTEEN Old things passed away

WHEN he came to the Penitentiary, Darkie was wearing an old blue guernsey with the elbows out, and a filthy old hat through the holes of which his dirty hair stood up straight. His face was grimy beneath two or three days' growth of beard and decorated with a swollen nose and two black bruises beneath his bleary eyes. He had been brought to that meeting by Ernie Field who visited him in the stable.

His penitence had seemed sincere although his mind was dark. "Now, Darkie, I will take you home!" said Captain Watts.

"I want no one to take me home," Darkie replied. He was there again on the Saturday night.

"Do you know anything about drumming?" the Captain asked him.

"Yes!" he said. So he was given the drum. The Captain noticed a few extra people in the meeting and some men he had never seen before. Some were detectives, for he had been along to the police

to inform them of Darkie's conversion. Some of them thought it was another stunt. Captain Watts learned later that a policeman had been detailed to watch Darkie day and night. This worked to Darkie's advantage because four or five burglaries took place and the police had their own evidence that he was not implicated.

One of the gentlemen present

When Darkie got home to his slum on the night after his conversion he found his wife lying behind the door helplessly drunk. He had to push the door open and step over her unconscious form. "Yes, this is what you have brought her to. She came to you from the Sunday school," his newly awakened conscience told him.

The next Saturday night

"I've had your man, Darkie, in here!" she said. "Whenever he has any firewood he can bring it to me." The Captain wondered what was behind the offer but no prompting was needed to tell the story.

"I had a little girl come in for something and she paid me with a golden half-sovereign. I gave her the change but forgot to put the coin in the till. Darkie called

BROTHER OF THE RED HAND

that weekend was a wool merchant who afterward became the mayor. He obtained permission from Mr. Herbert Gladstone, then Home Secretary, for Darkie to wear his chains and prison dress while leading Army meetings, a favour granted because of his action in saving the life of a warder.

(Darkie had now been converted seven days) he was drumming in the Salvationists' meeting when he suddenly turned around and with a hoarse whisper gasped: "Captain, the old girl's come! She's had one or two. There's going to be trouble!"

"Don't you worry," Watts told him. "Leave her to me."

a story by Reginald Woods

At the time of his conversion Darkie had no clothes but rags, no furniture but an old orange box, no table crockery but jam jars, no bed but a straw mattress taken from the "tip" where rubbish was burned. There were no windows in the house. Only the poorest and most degraded lived in his quarter.

After a while the Captain whispered, "Darkie!"

"Yes, what do you want?"

"Would you mind speaking to your wife?" Darkie's heart nearly stopped. He went to the front seat next to the aisle on the other side of the hall. Then he moved into the seat behind it, and seat by seat till he was at the back of the building. Then he progressed across the back of the hall in similar fashion and up the other aisle a row at a time until he was sitting behind his wife.

Leaning forward he whispered: "Lass, what's tha coom here for?"

Her reply astonished her husband: "Ah've coom for summat th's got. Ah've seen the change i' thee an' Ah want it!"

Captain Watts never forgot seeing them—an undersized man and a 220-pound woman—come together down the aisle as the former swearer shouted a hearty "Hallelujah!"

Darkie, who had always insisted that he was not a thief but a burglar, now had to find a new way of earning a livelihood. The corps officer gave him a shilling with which to buy some old boxes and these he chopped up, tied into bundles and sold for firelighting. With the proceeds he bought more boxes and sold them in increasing quantities.

One of his customers was a little shopkeeper near the officers' quarters, who approached the Captain in considerable excitement one day.

my attention to it and said, "If it hadn't been for t'Army tha'd niver have seen yon again!"

One day a constable called at the quarters and said that the superintendent wanted to see Darkie. It appeared they had lost the keys of their safe and records cabinet of valuable documents and did not wish to blow the safe. Could the Captain get his former burglar to open it for them? Darkie refused at first, but finally agreed on condition that no one should see him do it. In less than five minutes the safe was open.

At first Darkie had to face many difficulties. Comrades begged bits of furniture for his home and Darkie and his wife made great self-sacrifices to pay off the debts incurred before their conversion. Yet one firm immediately put bailiffs in to sequester their new furniture in settlement of a debt. The corps officer dealt with the situation robustly.

Undercliffe was the first corps at which the converted ex-convict conducted meetings. He returned with glowing accounts of people converted and Salvationists inspired, and soon he was conducting meetings in all parts of the country with similar results.

Once, crossing the road at Keswick, he recognized someone he had once robbed. The surprised man, who was attending the Convention, remembered the robbery; but instead of demanding retribution he rejoiced in the burglar's conversion with a hearty "God bless you, brother! I forgive you freely!" Darkie always maintained that confession did him more good than anything else.

For many years, until his promotion to Glory in 1921, he was in demand all over the country as a "special" to tell his interesting story to audiences large and small. Hundreds of people cherish the memory of having entertained Envoy Darkie Hutton in their homes during his campaigns.

In children's meetings crowds of youngsters would gather to see

(Concluded on page 15)



In less than five minutes the safe was open.